

THE
PILGRIMAGE
OF MAN,
WANDERING IN
A WILDERNESSE
OF VVOE.

Wherein is shewed the Calamities belonging
to man being borne in this World, and how
all the principall Estates thereof are
crossed with Misery.

*A gorgeous Iemine for Gentility,
That line in golden Felicite.*



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CHAP. I.

Of the miserable birth of Man, and of his first calamities.

MAN being the Image of God, and the chiefe worke of Nature, of all other creatures is most miserable in his birth: For, both beasts and birds are brought into the world, either couered with haire, feathers, or wolle; not so much as the seeds and cozne of the ground, but Nature hath clothed them with eares and huske, man onely excepted: for he being once come from the prison of his mothers wombe, seemeth no other thing, but the similitude of a poore worme, that commeth creeping out of the earth.

With what clothing is he couered (making his entry into the Palace of this world) but only with bloud, wherein he is bathed and couered, the which signifieth no other thing but the image and figure of sin.

What is the first song that he singeth at his comming into the world, but only weepings & waylings: which are as messengers, and foretellers of his calamities to come, the which because he cannot expresse in words, he witnesseth by tears. Likewise pittifull cries in the beginning of Monarchs, Emperours, and Kings, and others, that cause so many Tragedies to happen in the world.

But now contrariwise, the worme (be he neuer so little) as soone as Nature hath brought him out of the earth, beginneth

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to craull and creepe, and to seeke for food: The little chicken so soone as he is out of the shell, is found cleane, and needeth not to be washed like vnto man, but runneth after the Hen, and knoweth when he is called: he picketh and eateth; hee feareth the Hite, without prouing befoze her malice: he flyeth danger, only guided by Nature.

But behold Man, so soone as he is come into the world, is like vnto a little monster, and a lumpe of flesh, which will let himselfe to be eaten of other beasts, if he be not saen vnto; and die for hunger befoze he can find his mothers breast: and will as soone eat popson, as good meat: and handle hot iron, befoze he can discern the good from the euill: yet for all this, he nameth himselfe the Prince of all other creatures.

Thus man being brought into this miserable world, and plunged in the gulf of miseries, he then requireth to haue nourishment and clothing, to comfort the infirmity of his nature: The office of which is appointed to mothers, in consideration whereof nature hath giuen them breasts, which are like two little bottles, very proper and necessary for their sustenance.

But now, to speake of the misery of Man in his nurture, how many mothers are there at this day in the world (may rather we may truly call them cruell stepmothers) who hauing according to Nature, brought their Childzen forth into the world, & because they will not take a little paines to nourish them themselves, they send them to sorry villages to be nursed of strange & vnknowne nurses, which oftentimes do change their childzen & bring home others in their stead: yet for all this they will not be ashamed to hold a little dog in their armes rather than the fruit that was ingendred in their wombes.

This inhumane practise is not vsed amongst beasts be they neuer so brutish: for their natures are such, that they neuer put their yong ones in the keeping of others, though nature giue them neuer so many, but they nourish them themselves, and are such zealous protectors of their yong ones, that they keepe them almost alwayes in their presence, till such time as they

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they can auoid danger : And that which is moze to be mar-
uelled at, there riseth a certaine strife betweene the male and
the female, which of them shall be the keeper : And so that
intent they many times quarrell and fight one with another :
the which may be seene not only in Apes, but also in Beares,
which in nature are fierce and cruell, yet they haue so great
affection to their young ones, that they are not onely content
to nourish them with their milke, but as soone as they are
brought forth, hauing almost no forme or fashion, they licke
them and pollish them to make them moze perfect.

Like wise the little Birds, conering fine or fire vnder their
wings, & hauing neither graine nor other seed for their suste-
nance, notwithstanding they spare neither art nor diligence,
where with nature hath endued them, for their nourishment.

It is therefore a true witnessse of humane misery, in that
Children are forced against Nature, to sucke the milke of
a strange woman; and many times of such a one as may bee
found best cheape, what corruption or deformity soeuer she
haue : the which many times is so contagious to their Chil-
dren, that it were better for them to be nourished by some
brutt Beast in the wildernes, than to be put into the custody
of such a Nurse: as for example. The cruelty and infamous
life of Caligula the fourth Emperour of Rome, was not im-
puted to Father or Mother, but to the Nurse that gaue him
sucke : which woman was so cruell and barbarous of her
selfe, that she rubbed the nipples of her Breasts with blood,
causing the child to whom she gaue milke, to sucke them :
the which thing was so well practised of him, that he did not
onely commit an infinite number of murders, but many
times licked his sword and dagger being bathed and stayned
in blood, and wished that all the world had but one head, to the
end that with one blow he might behead them, and then reign
alone vpon the earth.

Seeing then that the Child hath not felt or suffered sorrow
enough in his Mothers wombe, but as soone as he is borne,
there

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there is prepared a new sorrow for him by the ingratitude of such mothers which are so delicate and tender of themselves, that they will not nourish them, but cause them to sucke the milke of those that oftentimes doe change their trust, or else feed them with corrupted milke; by the which meanes in pro-
cesse of time, there riseth a number of diseases, to the great hurt of poore children, & continuall reproch of their mothers.

This is of a truth and often verified, that if the Nurse bee froward, the Child will be froward, not by receiuing of their Milke, but by often looking vpon it. If she be a Drunkard, she will cause the Child to be the like; as it is read in the life of the Emperour Tiberius, who was a great Drunkard, for that the Nurse that gaue him sucke, did not onely drinke vnm-
measurably, but also did feed the Child with Soppes tempe-
red in Wine.

Here you may see that the Nurses haue so much power as to forme the manners and body of the Child, so that if shee be sickely, she rendereth the child sicknesse: If she be wic-
ked, she causeth the Child also to be wicked.

But heere I will leaue Children in their Nurses kee-
ping, and speake of their following calamities: In how ma-
ny dangers be they wrapped whilst they be a nursing: some
will burst with crying, some neuer rest quiet all the night
long, so that their Nurses can take no sleepe: Some when
they can scant goe, will fall and breake their faces, and their
lims, so that many times there is sene about them many
griuous wounds, besides the diseases which they take by
Nature.

But who will not wonder to see the fantasticall maners of
little children, who for the most part will dabble in the water
and channels like a little Duck: making little houses of
earth: counterfeting the horsemen in riding on a little sticke:
running after Dogs and Cats: and will be angry with
some, and pleased with others: who would thinke that such
a miserable creature (by succession of time) would become so
proud

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proud and lofty : therefore if we will consider it, we haue iust cause to mourne at their births, and reioyce at their burials.

If the Prophet Ieremy bewailed the captiuitie of the Iewes in Babilon ; if Anchises lamented the destruction of proud Troy ; if the Consul Marcellus lamented the City of Syracusa when he saw it on fire, and Salust the corruption of Rome ; we may well with so many men of fame, bewaile the miserable entry that man maketh into this world, his dangerous advancement, and sorrowfull departure : All which being profoundly considered by the Prophet Ieremy, in the 20. Chapter, he bewaileth his birth, and murmureth against the knees that held him vp, & also the breasts that gaue him sucke.

Like wise the same Prophet Ieremy in the aforesaid chapter, considering that man is made of dust & earth, concealed in sin, borne in paine, and at the last made a prey for wormes, doth wish that his mothers wombe had serued for his tombe.

Iob in his fourteenth Chapter, like wise setteth man out in his right colours, when he saith : Man that is borne of a Woman hath but a short time to liue, and is full of misery. Out of these words we may gather somewhat, for amongst all the creatures whom God hath created, there is none subject to more miseries than a woman, especially those that are fruitfull and beare children; for they haue scant a monthes rest in a whole yeare, but are continually ouercome with sorrow, and feare. When he saith, hauing a short time to liue. I haue read what is more shorter than the life of man: vnto whom in stopping his nose and his mouth, the life is gone, for his life is nothing but a blast of wind inclosed therein.

I haue read of many that haue murmured against Nature for giuing long life to Beasts and Beaues, whose liues bring no profit, and vnto man (King of all things vpon earth) but a short life, although hee knoweth how to imploy his time, and yet the little time that he hath to liue, is shortened by sleepes, dreames, sorrowes and cares : therefore we may iustly say, that mans life is full of misery and sorrow.

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CHAP. II.

Of the misery of Man entring into his youth,
and yeeres of discretion.

WE haue already heard discoursed and shewed in order, what perils and dangers Man hath at his first comming into the world, now therefore let vs consider what he is when he is sprung vp, and whether that there bee an end of his miseries or no: Of which, if we bee equall Judges, wee shall finde that hee doth rather increase than decrease the miseries: for this is the time of mans life whereat Nature doth reare against him a more furious combat, for his blood beghineth to rise: the flesh prouoketh him to his owne pleasure, the wicked world espyeth him, the Deuill tempteth him, and his selfe-wild youthfulness leadeth him: so that it is impossible, but that he which is assailed with so many vices, and succoured of none, in the end is discomfited and overcome: for in the body of youth, riot, Liberty and deliciousnesse aboundeth: For all the Vices in the world (saith Marcus Aurelius) doe there plant their siege.

Therefore it behooueth when the trees are young, to uphold them, and to loppe the ouer-waighty branches, if afterward yee intend to gather any fruit.

Like wise it is necessary to refoyme and correct the Vices that reigne in youth, least afterward it returne to the parents shame and reproach. But there are at this day, many Fathers and Mothers, which for default not to haue well instructed their Children in their youth, doe receiue much sorrow and griefe in their age. Whereouer, there are many Mothers, which in stead of giuing them good and godly instructions, nourish and bring them vp in delusionnesse and pride: and although they be nourishers of their bodies, so are they destroyers of their soules;

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If Hely was grieuouſly puniſhed with his Children, ſoꝛ that he did not ſo ſharply chaſtiſe them as their offences did requyre, what ſhall be become of theſe Fathers and Mothers, which in ſtead of correctoꝛs, are their Childrens corruptoꝛs? Such Parents may well be compared to Apes, which kill their young ones by too much ſtrayning them betwene their armes, and keeping them ſo deere: and this is the cauſe that ſo many fall into the hands of the Hangman, which are to them, refoꝛmers and correctoꝛs.

Many there bee that in ſtead of giuing good exhortations to their Family, doe ſhew them firſt themſelues naughty and wicked examples: ſoꝛ the firſt commandement that they giue them how to liue well, is to blaſpheme, ſwear, exerciſe gluttony, and drunkenneſſe: to ſpoyle the ſubſtance of their youth, to be fornicatoꝛs, and to kiſſe women and maydens in their preſence. There be alſo many Mothers here in England, that learne their Daughters to dance, to uſe rhetoricke termes, to haunt companies, to ſcoffe and ſhout, to paint and colour their faces, to decke their fingers with Ringes, and their neckes with Jewels, as though they were Jewell ſellers, pretending to keepe a ſhop: but in the end it will happen to them as it did to the Prophet Dauid, 2 King. 13. & 15. whoſe ſinne was puniſhed in his Children, which were moſt of them ſo wicked, that the one of them deſtroyed his owne ſiſter, and the other killed his brother, and afterward ſought the death of his owne father, and chaſed him out of his kingdome.

The ancient Philoſophers maintained this Argument, that all ſinnes committed in this world, were puniſhed in the world to come, except the ſinne that man committeth in the bringing vp of his Children, and ſoꝛ that, he ſuffereth puniſhment in this world: ſoꝛ the Father can giue nothing to his Child but fraile and mortall fleſh, by the corruption whereof the life taketh end: but by good learning & knowledge, eternall praife and memoꝛy is gotten: Wherefoꝛe to conclude,

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If that Children haue been in great misery, being nourished with spotted milke, yet the misery doubleth in those that should cause them to be instructed: for the food of the body is more vile than the food of the soule.

But now when he is come to the seventh yeare of his age, it behoueth his Parents to haue Tutors and Schole-masters for to instruct him in good learning: but growing further into peeres, and comming to his adolescence, it is needfull then to haue more rigorous reformers for to tame his wilde youth, and to breake him to labour.

CHAP. IIJ.

Of the misery of man being come to his full strength.



Having finished this our second discourse, Man is growne to his full perfection both of strength and discretion; in which time hee entereth into deeper cogitations and trauell in the spirit: It is requisite therefore, that he frequent publike places, that he haunt the company of those that are as touchstones for to know the good from euill: If he be come of a great and a noble stocke, he must make many enterprises of warre, put himselfe in perils, hazard his life, and shed his blood for to die in the bed of Honour: or else he shall be reputed a dastardly coward, and utterly despised of all men.

If he be of bare estate, and that he be called to the knowledge of Arts, Sciences, and needfull Trades, yet for all that he runneth into a thousand dangers, trauels, paines and troubles, as well of the body as of the soule: he toyleth day and night, and sweateth water and blood to get a maintenance during his life; and oftentimes it is seene that what paines soeuer man taketh for his liuing, yet it is scant sufficient to serue his necessity.

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It is not therefore without cause that Marcus Aurelius was wont to say (when he considered the misery of mankind:) I mused in my mind (sayd he) whether there might be found in any age a man that could vaunt, that he neuer in al his lifetime tasted aduersity: and assuredly, if there might be such a one found, he would be such a fearefull monster vpon the earth, that all liuing things would be amazed to behold him. Then he concluded after this sort, saying: And in the end I found mine owne thoughts true: for he that was yesterday rich, was to day poore. He that was yesterday in health, was to day sicke: He that laughed yesterday, to day did weepe: He that was yesterday in prosperity, was to day in aduersity: and he that was yesterday aliue, was to day dead.

But let vs now returne to our former matter, and set down our Discourses in order. What liuing man is he in all the world, that hath giuen himselfe to any Science, or otherwise to liue, but that at one time or other, he disliketh of his owne profession, and is weary thereof? And for the better vnderstanding of the same, we will particularly discourse the miseries, and troublesome liues of all the principall Estates liuing vpon the bosome of the sinfull earth.

CHAP. IV.

Of the misery of wicked Kings, Princes, and Monarches.



Searching into all estates of men, we shall finde that Fortune aboue all other mortall creatures, hath prouided for Kings most liberally: for what maketh man moze happy in this world, than goods, honours, dignities, and rule; licence to doe good or euill without controulement, power to exercise liberality, and all kind of pleasure, as well of the body as of the mind: all that may

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be wished for to the contentation of man, either in varietie, of meats, magnificence in seruice, or in vestures: to raise at their pleasure the meanest man to high place, and with a frowne, disgrace the mightiest: All which continually is at a Princes command: there is nothing that may please the memory, or flatter the desires of the flesh, but is prepared for them euen from their cradles, onely to make their liues more happy and full of felicity.

But now if wee iudge of their liues vprightly, and waigh them in a true ballance, wee shall finde that the selfe same things which makes them happy in this world, are the very instruments of vice, and the cause of greater sorowes: For what auasleth their costly ornaments, honourable seruices, and delicate meats, when that they are in continuall feare to be popsoned, wrong seduced, and often beguiled by their seruittours: Haue we not had experience therof many times? Doth not Histories report, that some Princes haue bin popsoned with Papers, and with the smoake of Tozches: Wee may reade like wise of certaine Emperors that durst not lye downe to rest in the night, before they had caused their Beds to be lye on, and all the corners of their Chambers to be searched, least they should be strangled or murdered in their sleepes. Others that would not permit any Barbers to touch their faces, for feare that in trimming of their heads or beards, they would cut their throats: And yet to this day they are in such feare, that they dare not put meate in their mouthes before their Taster haue tasted thereof.

What felicity can a King or Prince haue, that hath many thousands of men vnder their governments, when hee must watch for all, heare the complaints and cryes of euery one, procure euery mans safegard, prouoke some to do well by liberall gifts, and others by terour and feare: Hee must nourish peace amongst his Subjects, and defend his Realme against the inuasion of forraigne enemies, besides many other calamities that are depending vpon a Regall crowne,

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But now touching the unhappy States of wicked Princes, unto whom these kindes of people are most agreeable, and familiar: The first are Flatterers, which be the chiefe enemies to all Vertue, and they that impoyson their soules with a payson so pestiferous, that it is contagious to all the world: their Princes folly, they call Prudence: their cruelty, Justice; their Lethery, Wantonnesse; their Fornications, Pleasures and Pastimes; if they bee couetous, they call it good Husbandry: if they bee prodigall, they call it Liberality: So that there is no vice in a Prince, but they cloake it vnder the shadow of some Vertue. The second sort are such, who neuer rest night, but that in the morning they bring in some new inuention or other, how to take and draw money from the poore people, and generally all their study is imployed to bee wastfull and prodigall in the exactions and miseries of the poore commons. The third and last sort are such, that vnder the cloake of kindnes and honesty (counterfayting good men) haue alwayes their eyes vpon other mens liuings, and make themselves reformers of vices. They inuent wicked and false deuises, not only how to get other mens goods, but oftentimes their liues, who before God are most innocent.

Behold, here you may well see the manifold miseries that compasse Scepters and States of Princes: Here are the Thornes that they receiue in recompence of their brightnesse and royall Dignity, which ought like a Lampe to giue light to all the world: but when it is eclipsed or darkned with any vice, it is more reprochfull in them, than in any other priuate person whatsoeuer: for they sin not only in the fault which they commit, but also by the example that they giue.

The abundance of honours and pleasures that Princes enjoy, serueth as a baite to induce them to euill, and are the very Matches to giue fire to Vice. What was Saul before hee was made King, whose life is shewed in the holy Scripture, whom God did elect: yet he made a sudden eclipse or changing. How wonderfull was the beginning of the Reigne of
King

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King Salomon, the which being overcome with Royall pleasures, gaue himselfe as a prey to women: Of two and twenty Kings of Iuda, there is found but five or sixe, that haue continued in their vertue. If we consider the estate of the Assyrians, Persians, Grecians and Egyptians, wee shall finde more of them wicked than good. If wee consider what the Kings and Romane Emperours were (which hath bene the most flourishing Common-wealth in the world, we shall find them so overcome with vices, and all kind of cruelties, that I do almost abhorre to speake of their corrupt & defiled liues. What was the estate of their Common-wealth, before that Scilla & Marius did murmur against it, before that Catiline and Catulla did perturb it, before that Caesar and Pompey did slander it, before that Augustus and Marcus Antonius did destroy it, before that Tiberius and Caligula did defame it, before that Domitian and Nero did deprave it? For although they made it rich with many Kingdomes and Lordships, yet were the vices they brought with them, more greater than the Kingdomes they gayned: For their goods and riches are consumed, yet their vices remaine vnto this day. What memory remaineth of Romulus, that founded the City of Rome? Of Numa Pompilius, that erected the Capitoll: Of Ancus Martius, that compassed it with walles? Did not they shew what felicity remaineth in high estates, who are more subiect to the assaults of Fortune, than any other earthly creature? For many times the thred of life breaketh, when they thinke least of death: and then the infamy of those that be wicked, remaineth written in Histories, for a perpetuall memorie thereof: The which thing all Estates ought more to regard a thousand times, than the tongue that speaketh euill, which can but shame the liuing: but Bookes record a perpetuall infamy for euer. Which thing being duely considered of by many Emperours and Kings in times past, they forsooke their Scepters, and royall Empires, and betooke them to an obscure life, resting better
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contented with a little in quiet, than to enjoy with full sayle
the crooked honours of the world.

CHAP. V.

Of the misery of vicious Courtiers, and of their wicked liues.



What greater felicity can there bee in this world, than to bee in a Princes fauour, to bee at his elbow at all times, to vse courtly manners, and other offices of humanity : of which number, there be some so subtil & crafty, that they doe play as the Fisherman, who as soone as he hath gotten any thing in his Net, giueth ouer the Court, and goeth his way. Othersome there are, that play all out : and other that remaine untill they become wonderous rich ; and in the end, they are made to restore all backe againe. There are also others that doe nothing but inuent meanes to enlarge their treasures, and become wealthy with spoyleing poore people. Princes doe by them many times, as we doe by our Hogs, we let them fatten to the end we may eat them after ward : so likewise are they suffered many times, to enrich themselves, to be disposed of afterward when they are fat : and one that is new come, oftentimes is preferred in their places.

By this you may see that Courtiers oftentimes do sell their libertie to become rich : For they must obey all commandments, they must frame themselves to laugh when the prince laugheth, to weepe when he weepeth, approve that which he approveth, and condemne that which he condemneth. They must alter and change their natures, to be seuerer with those that are seuerer : sorrowfull with those that are sorrowfull : and in a manner transforme themselves, according to the nature of him whom they will please, or els he shal get nothing. To be briefe, they must frame themselves, to his manners
and

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and nature: and yet many times one little offence staineth all the service they haue done in their life time before.

Many in Princes Courts put off their Cappes to them, whom they would gladly see cut shorter by the head: and often bow their knees to doe them reuerence, whom they with had broken their neckes.

Here you may see the life of a great number of vicious Courtiers, which is no life, but rather a lingring death: here you may see wherein their youth is employed, which is no youth, but a transitory death: for when they come to age, they bring nothing from thence but gray heads, their feet full of Bouts, their backs full of paine, their hearts full of sorrow, and their soules filled with sin.

CHAP. V J.

Of the misery of Magistrates, that administer not true Iustice: with a discourse against wicked Iudges.

NOW our discourse of Courtiers being past, it is requisite that we speake of things done in the ciuill life, and to how many miseries it is subiect: For altho it be at this day a degree most noble and necessary for the peace of mans life, yet shall we find that it deserues to haue his part in this Pilgrimage, as well as others: and if there be any delectation, pleasure, or honour, depending thereon, yet it is transitory and vncoustant.

First, knowing that all the actions of Magistrates, passe before the eyes of the common people, whose iudgements in matters of state be but simple, yet haue they a certaine smell or fauour to know the good from euill: wherefore those that be Iudges and Magistrates, be subiect (as in a Play) to be blis-
blessed

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bished at and chased away with shame and confusion.

For the hare-brained people, which is compared to a monster with many heads, are mutable, uncertaine, fraudulent, apt to wrath and mutiny, ready to praise or dispraise, without wisdom or discretion, variable in their talke, vnlearned and obstinate.

Therefore it behooueth that the life of a Iudge or Magistrate be sincere and vertuous: for as he iudgeth openly, so shall he be iudged of the people seuerally, not only in matters of waight and importance, but in those of small consequence: For alwayes the rude people will find somewhat to refozme, as the Lacedemonians murmured at their Law-maker Licurgus, for that he went alwayes holding downe his head. The Venetians defamed wise Caro in his eating, and accounted Pompeius vniust, for that he would scratch with one finger onely: Yet these are but few in comparison of other good men that the common sort haue persecuted, banished, and in the end put to death. If that great Oratour Demosthenes were alieue, he could say somewhat, who after he had a long time bene a iust and faithfull Gouernour of the Common-wealth of Athens, was in the end (without cause) vniustly banished. Moses, and many other holy men haue so many times tasted the fury of the common people, that if they were this day liuing, they would powze out most grievous complaints against them.

Now we haue shewed and set forth the miseries that proceed from common people, so must we in like sort put into the ballance the errors and corruptions that are found in wicked Iudges: Of the which sort some are corrupted with Feare, for such feare they haue, that rather than they will displease a Prince or a great Lord, they wil violate iustice like Pilate, that condemned Christ, for feare that he had to displease the Emperour Tiberius.

Other Magistrates are corrupted by Loue, as was Herod, who for to please the foolish loue of a Damzell that danced

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danced, condemned to death Saint Iohn Baptist, although he knew he was just and innocent.

Some are many times corrupted by hatred, as was the chiefe Priest, that condemned Saint Paul to be stoned to death, though he deserved it not,

Some Magistrates are corrupted by Silver and Gold, and other Gifts and Presents, as were the childzen of the Prophet Samuel : and this disease is so contagious, that I feare (at this day) many are infected with it.

They all loue Rewards (saith the Prophet) they all seeke for Gifts : they doe not right to the Orphane, and the Widowes complaint cometh not before them. And in an other place, Woe be to you that are corrupted by Money, by hatred or loue, and which iudge the good to be euill, and the euill good : making the light darkenesse, and the darkenesse light. Woe be to you that haue not respect to the deserts of things, but to the deserts of men : that regard not equitie, but gifts that are giuen : that regard not Justice, but Money. You are diligent in rich mens causes, but you deferre the cause of the poore : You are to them most cruell and rigorous Judges, but vnto the rich kind and tractable.

The Prophet Ieremy cryeth out against wicked Judges, and saith. They are magnified, and become rich : they haue left the Orphanes, and haue not done iustice for the poore : Shall not I therefore punish these things (saith the Lord) and my soule take vengeance on such manner of people :

Hear also the sentence that Saint Iames pronounceth against them at the day of Iudgment : You haue condemned and killed the iust : you haue liued in wantonnesse in this world, and taken your ease ; now therefore (saith the Lord of Hosts) weepe and howle in your wretchednesse that shall come vpon you : your garments are moatheaten, your gold and silver is cankered, and the rust thereof shall be a witness against you, and it shall eat your flesh as it were fire, for the complaints of the poore are ascended vp to my Throne.

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These are the complaints that the Prophets and Apostles made against wicked Judges and Magistrates: and like wise the censures that our good God hath thundred against them. And now I will speake of the misery of Marriage, with a discourse of the same.

CHAP. V. IJ.

Of the praise of Marriage, and likewise the miseries that ensue thereon.



There is no ioy nor pleasure in the world, which may bee compared to Marriage; for there is such fellowship between the parties coupled, that they seeme two minds to be transformed into one: like wise both good fortune and bad, is common to both: their cares equall, and their ioyes equall: and to be briefe, all things are in common betwene them two.

If wee account it pleasure to commit our secrets to our friends and neighbours, how much greater is the ioy, when we may discover our thoughts to her, that is loyned to vs by such a knot of affinity, that we put as much trust in her as in our selues, making her wholly treasurer or faithfull keeper of the secrets of our minds:

What greater witness of fervent love and unbreakable amity can there be, than to forsake father, mother, sister and brother, and generally all their kindred, till they become enemy to themselves, for to follow a husband, that doth honor and reuerence her, and hauing all other things in disdain, she onely cleaueth to him: If he be rich, she keepeth his goods: if he be poore, she is companion with him in pouerty: if he be in prosperitie, his felicity is redoubled in her: if hee be in aduersity, he beareth but the one halfe of the griefe: and furthermore, she comforteth him, assisteth, and serueth him:

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If a man will remaine solitary in his house, his wife keepeth him company: if he will goe into the fields, she conducteth him with her eye as farre as she can see him: she desireth and honoureth him: being absent, she complaineth and sigheth, and wisheth his company: being come home, he is welcomed, and receiued with the best shew and tokens of loue: and for to speake truth, it seemeth that a wife is a gift from heauen granted to a man, as well for the contentation of youth, as the rest and solace of age.

Nature can giue vs but one Father, and one Mother: but Marriage presenteth many in our children, the which doe reuerence and honour vs, and are more deare vnto vs than our owne selues: for (being young) they play, prattle, laugh, and shew vs many pretty toys; they prepare vs an infinite number of pleasures: and it seemeth that they are giuen vs by nature, to passe away part of our miserable life. If we be afflicted with age, they shew the duty of children, close vp our eyes, and bring vs to the earth, from whence we came. They are our bones, our flesh and blood; for in seeing them, we see our selues. The Father beholding his Children, may be well assured, that he seeth their lively youth renewed in their faces, in whom we are almost regenerate and borne again, in such sort, that age is most grievous vnto vs, beholding the mirrors and similitudes of our selues, the which both make our memories almost immortall.

Many are the ioyes and sweet pleasures in marriage, which for breuities sake I passe over: but if we do well consider it, and waigh it in a iust ballance, we shall find that amongst these Roses, are many Thoznes growing: and amongst these sweet show'ers of Raine, we shall find that there falleth much Haile. But with reuerence now I craue pardon of all vertuous Women, that with patience I may discover my intent, and that my presumption may not gaine the least frowne from their chaste browes: for to the vicious I speake, and not to them whose breasts harbour the liberall Fountaine of vertue and wisdom.

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The Athenians (being a people much commended for their prudence and wisdom) seeing that Husbands and Wives could not agree, because of an infinite number of dissensions that chanced betwene them, were constrained to ordaine certaine Magistrates in their Countrey, whom they called Reconcilers of married ones: the office of whom was to set agreement betwene the husband and the wife. The Spartanes and Romanes had also such like Lawes and orders amongst them: so great was the insolence and rashnes of some women towards their husbands.

In this age there are but few I thinke, can beare patiently the charges of marriage, or can endure the unbzodled rage of some women; and to speake truth without flattery, if thou takest her rich, thou makest thy selfe a bondslaue, for thinking to marry thine equall, thou marriest a commanding Mistress: If thou takest her foule, thou canst not loue her: If thou takest her faire, it is an Image at thy gate to bring thee company: Beauty is a Tower that is assailed of all the world, & therefore it is a hard thing to keep that, where euery one seeketh to haue the key: Then this is the conclusion, Riches causes a woman to be proud, Beauty maketh her suspected, and hard fauour causeth her to be hated.

Therefore Hyponactes hauing tasted the martyrdomes of marriage, sayed that there was but two good dayes in all the life of marriage: Whereof the one was the wedding day vpon which is made good chere, the Bride fresh and faire, and of all pleasures the beginning is most delectable: The other good day is when the woman dieth, for then the husband is out of bondage and thraldome.

Yet for all this a woman is to man a necessary euill, and one whom he cannot well liue without: Seeing that there is nothing moze harder to find in this world, than a good Woman, a good Mule, and a good Goate, who are three unhappy Beasts. And to conclude, there is nothing moze lighter than a womans tongue, unbzodled: moze piercing than her
out.

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outrageous words : more to be feared, than her boldnesse : more cruell, than her malice : no, more dangerous than her fury : Besides many other hurtfull discommodities of their huswiferie, which for this time I passe ouer, and so returne to our former discourse.

CH H P. VIIJ.

Of the worlds generall misery, and the vices of all sorts in the Communalty.



Qf all the miseries that hapneth to man in this Pilgrimage of woe, these hereafter following, are the greatest : Of which Nature her selfe hath complained vnto God, who saith, that man for every Vice hath a cloake of Vertue to couer it : as for example, those that wound and kill one another, we call them hardy and strong, and we say that they haue a regard to honour, and therefore deserue commendation. They that violate Women, and rauish Virgins, we call that bearing of loue. Those that are proud, and seeke by all vnlawfull meanes to climbe vp to high Dignities, we call them honourable, graue, and men of ripe iudgement, Those that are couetous, and beguile their neighbours by crafty subtilties and inuentions, and so in short time become rich, those they call good husbands, and men that will seeke to liue : besides many other vices which are shadowed vnder the mantle of Vertue, the which is one principall cause that so many miseries do fall vpon the world : and to speake truth, the whole earth is drowned in sinne, that it seemeth to be the sinke wherein all the wickednesse of the former age hath been emptied.

Who euer saw the sin of Couetousnesse more deeper rooted in the world, than at this present day : for all the Cities, Prouinces and Kingdomes of the earth, be very shops and store-

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Storehouses of Couetousnesse and Quarice: this is the world which the Prophets did foretelle, that men toyne house to house, and land to land, as though themselves would alone dwell vpon the earth.

Couetousnes is the wel-spring of miseries, for from thence procédes warre and destruction, and the great effusion of blood, with the which the earth is ouerflowne: from Couetousnes procéde Murders, Treasons, Thefts, Usuries, Forswearings, the corruption of Witnesses, and peruerting of Judgements: From Couetousnesse the tedious delays in Law, and lingering of suites do procéde: and to be short, from thence commeth all wickednesse.

This grievous sinne is growne so familiar amongst men, that many liue without mercy in such sort that now we may see the streets full of poore Beggars, naked and clad with pouerty, with an infinite number of banished women, diuened out of their Countries, bearing their childzen in their armes, wanting that which couetous men hoord vp with such cares, that they make it their God, and will rather let a poore body dye at their gates, than refresh him with food.

Therefore let vs now leaue these wicked men, Idolaters of their treasures, with the couetous rich man mentioned in the holy Scripture, and speake of an other vice which is called Enuy: the malady where with many mindes in this new world, is grievously afflicted.

The time is now come, that the whole earth is nothing but a very place of the Enuious: a vice which is the oldest of all vices, & hath bin vsed in the worlds infancy: the experience thereof was approued in the first age of Adam and the Serpent, in Abel and Cain, in Iacob and Esau, in Ioseph and his brethren, in Saul and Dauid, in Hammon and Mardocheus; the which pursued not one another for their riches, but for the enuy that the one bore to the other.

But all this is nothing to the Enuy which is vsed amongst men at this day: which wicked Vice, not only reig-

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neith amongst the common sort, but also amongst the higher: for when they are mounted to the top of Fortunes wheele, and thinke peaceably to enjoy the fauour of Princes, behold sodainely the Enuy of some other, conspires against them, and causeth them to be disdained, & cast out of fauor: Wherefore I thinke there is no other meanes for to auoid Enuy, but to auoid dignitie and rule: the reason is, that we are the children of enuy; and he that leaueth most goods, leaueth most Enuy.

For this cause the Elders counselled the Rich, that they should not dwell neare the Poore, nor the Poore neare the Rich: for the one are enued for their Wealth, and the other for their Pouerty.

Here will we now leaue this grieuous sin of Enuy, and a little glaunce at the ambitious Pride, that reigneth amongst vs. Who euor saw such exteatiue Pride in all estates, as we see at this present: whereby we may well name this world, a world of glittering Gold, of Silver, and Meluet, of Purple, of Silke, with the which we deeke our bodie curiously, and haue no regard of the sins that overload the soules.

But let vs be ware that the same happen not to vs, which the Prophets writt against the Women of Ierusalem, who re-
proued their pride, their vnhamefull Lookes, their rowlyng eyes, their attires, their chaines, Jewels and bracelets, and o-
ther their vaine glorious fashions: It will happen to you (saith the Lord of Hosts) that in stead of perfumes, you shall haue stinke: in stead of curled haire, baldnesse: and the fairest yong men amongst you shall passe through the edge of the sword, and the strongest shall be slaine, and perishe in the warres.

Many other vices could I largely discourse of, as the sinne of Gluttony and drunkennes, where with the whole earth is infected: and I greatly maruelle, that many insatiable belly-gods doe not rot and burst in the midst of their riotous excess, that will sit bowling in Taverns, sporting that which might comfort many succourlesse people, and in the meane
time,

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time, the poore Lazarus lieth at the gate, & cannot haue so much as the Crummes that fall from their table: and to conclude, these wicked vices of Gluttony & Drunkenesse hath continued vpon the earth euer since the beginning of the world: as for example. The liquorous lusting of Adam and Eue, was the cause that the gate of Paradise was shut vp against vs, Esau sold his birth-right, Saint Iohn Baptist was slaine after Herod had banquetted: Noah being overcome with wine, slept with his priay parts vncouered: and was mocked of his Children: Lot being drunke with wine, deflowred his owne Daughters: with many other examples that I could name touching these wicked vices, which for this time I passe ouer. And now I will discourse of other miseries and calamities belonging to mans woefull pilgrimage.

CHAP. IX.

Of the misery of Age, and of mans death: with his resurrection, and the terrible Iudgement of God at the latter day.

Thus after man hath waded in a Sea of misery, as it were therein ouerwhelmed euen from his birth, at last, Age comes creeping on, and then, when he ought to rest, griefes and dolours are renewed, the heart afflicted, the brain troubled, the face withered, the body crooked, the sight dimmed, the haire falling, the teeth rotten: and (to be short) the body is then, as it were a similitude of death. For in age man is wonderfully changed, he is prompt to wrath, hard to appease, sad, rousous and suspicious: the which being well considered by the Emperour Augustus, said: That man, till fifty yeres, liued in pleasure and felicity; and he that liueth longer (for the most part) passeth his time in sorrow and grievous sickness, death of children, losse of goods, to bury his friends, with an

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infinite number of other worldly troubles: So that it were better to haue their eyes closed in youth, than to liue to behold these things in their crooked age.

Thus after man hath sorrowed all his dayes vnder the heauy burthen of his sinnes, he is forced at last, to yeelde vnto Death; yet by no meanes may he know after what manner he shall end his life. Some there be that are forced to dye by hunger, others by thirst, others by fire, others by water, others by popson, others are smothered, others are torne in peeces by wilde Beasts, others deuoured of the Fowles of the ayre, others are made meate for Fishes, and others for Wormes: Yet for all this man knoweth not his end: and when he thinketh himselfe most at rest, he sodainely perissheth.

What a dreadfull sight is it to see him lying in bed, that is oppressed with the paines of Death? What shaking, and changing of all the bands of nature will he make, the Face will become cold, the Face pale, the Eyes hollow, the Lips and Mouth to retzye, the Hands diminish, the Tongue waxeth blacke, the Teeth doth close, the Breath faileth, the cold Sweate appeareth by violence of Sicknes: all which is a certaine token that Nature is overcome.

But now when it cometh to the last gaspe, or at the sorrowfull departure that the soule makes from his habitation, all the bands of nature are broken: beside, when the diuell or wicked spirit is assured of our end, what furious assaults will he make against our soules, to bring vs in despaire of Gods mercy: it is the houre when as Satan doth his power to strue against God, for to hinder the saluation of mankind: and he is more boysterous in these latter dayes, for that hee knoweth that his time is but short, and that the end of his Kingdome is at hand: and therefore he is the more inflamed: for he neuer more tormenteth those whom he doth possesse, than when he knoweth that he must depart.

But now when man hath passed the bitter anguish of death,
where

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Where is then become his glories? Where are his pompes and triumphes? Where is his voluptuousnesse and wantonnesse? Where is his maiestie, excellence and holinesse: they are vanished as the shadow, and it is chanced to them, as to the Garment that the Mozymes haue eaten: or as the Wall that the Moath hath deuoured.

Let vs behold man when he is in his graue: who euer saw a monster more hidious than the dead Carcasse of man: behold his excellence, maiesty and dignity, couered with a lump of earth: here you may see him that was chearished, reuerenced and honoured, euen to kisse his hands and foote; by a sodaine mutation, become a creature most abominable: And to them it happneth, as Salomon writteth in his booke of Wisedome: What hath it profited (saith he) the pride and great abundance of riches? All these things are passed, as is the Arrow shot to the white, or as the Smoke that is dispersed with the wind.

Let vs therefore now leaue the body of man resting in his graue, as in a bed for a season, and speake of his resurrection, and the iudgement of God, which was so much feared of the Prophet Dauid, that he prayed God not to enter into iudgement with his seruant.

Being dead in this world, hee must then appeare before the iudgement seate of God, with such a terrour to those that consider it well, that there is no member but trembleth: It is the day that the Lord wil come like a tempest, when euery ones heart shall faile them, and all the world shall be astonished: For euen as the Lightning that riseth in the East, and extendeth to the West, so shall the comming of the Son of man be. Tribulation then shall be so extreme and great, as the like hath not been since the beginning of the world, till now, nor neuer shall be the like: the Sun shall be darkened, and the Moone shall giue no more light: the Starres shall fall from heauen, and the waues of the Sea shall rage, and men shall be amazed with feare, and the powers of heauen shall inoue.

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Woe shall be in those dayes to them that are with Child, and to them that giue sucke: For as it was in the dayes before the Flood, they did eate and drinke, marry, and were married, even vnto the day that Noah entred into the Arke, and knew nothing till the Flood came and tooke them all away: So shall the comming of the Lord bee, and then shall all kindreds of the earth mourne, and shall hide themselves in Denes and Caves, and in the Mountaines, and shall say vnto them, fall vpon vs, and hide vs from the face of him that sitteth vpon the Throne.

Blow out the Trumpet (saith the Prophet Ioel) that all such as dwell in the world may tremble at it, for the day of the Lord cometh, and is hard at hand: a darke day, a gloomy day, yea and a stormy day. Before him shall be a consuming fire, and behind him a burning flame: Then the dead that are in their graues, shall rise and come forth: the bones, and the other parts shall finde out their ioynts, for to ioyne againe together with the body, that the earth hath polluted and corrupted.

All those that the Beasts and Birds of the Ayre hath deuoured, all those that the Sea hath swallowed vp, all those that are inuapored in the Earth, and all those that the Fire hath consumed, shall be reduced and brought to their former state: All the blood that Thieves, Pyrates, Murderers, Tyrants, and false Judges, haue vniustly shed, shall then appeare before the Maiesty of God: so that there shall not one drop of blood be lost, from the time of Abel, that was the first slaime of men, vnto the last: so that there shall not one haire perish.

If the Waile of the Temple did breake, the Earth quake, the Sunne darken and change his brightnes, for the wrong that was done to Iesus Christ being on the Crosse, although in nothing he did offend: What countenance may then poore sinners be to, that haue offended him an innumerable times: Who then shall abide the shining brightnesse of Gods Maiesty sitting vpon his Throne of Glory: At

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It is the dreadfull houre when wicked Monarchs, Kings and Princes, shall giue account of their vnlawfull exactions that they haue made vpon their subiects, and of the blood that they haue wrongfully spilled: It is the houre wherein Merchants, and such as haue traded in the circle of the world, that haue beguiled and sold by false waights and measures, shall render full account of the least fault that they haue committed: It is the houre that couetous men and Usurers, that haue beguiled some, and vndone others, shall pay themselues the cruell interests of that which they haue ill gotten: It is the houre when Magistrates and wicked Judges that haue corrupted, violated, and suspended iustice, shall be countable for their corruption and iniquities: It is the very houre wherein Widowes, Orphans, and other afflicted persons, shall make their complaints before God, of the wrong and oppression that hath beens shewed them: It is the houre wherein the wicked shall say (repenting in themselues, troubled with horrible feare) behold these which in times past we had in derision, infamy and reproach, are now accounted amongst the children of God, whose portion is amongst the Saints: It is the houre wherein many foolish and dumbe persons shall bee more happier than the wise and eloquent; Many shepheards and carsters shall be preferred before Philosophers: many Beggars before rich Princes and Monarches: and many simple and ignorant, before the witty and subtil.

Let vs therefore that are Christians, looke to our selues, and take heed wee be not counted vnder the arrest and sentence of the most greatest misery of all miseries: The which sentence is recited in the flue and twenty Chapter of Saint Matthew, where it is said:

Goe ye cursed into euerlasting fire, &c.

FINIS.